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The thanks of the Society were voted to the following gentlemen for donations to the library :—J. S. Brickwood, Esq. ; Joseph Dickinson, Esq. ; M. de Quatrefages ; Geo. Tate, Esq. ; the Asiatic Society of Bengal ; and the Société d'Anthropologie de Paris.

The following papers were then read.

*Notes on some Ethnographical Casts, &c.* By HERMANN VON SCHLAGINTWEIT, Esq. Corr. Mem. A.S.L.

A.—1. The *Brahman* is chiefly presented for showing his well-defined Aryan type in opposition to the following casts :

2. The *Gond* and *Bhils*, are decidedly the most savage and the most irregular in features ; the upper part is somewhat Negro-like ; the lower jaw decidedly more feeble.

3. The *Santals* are much more regular, and approaching the lower castes of Indians than any of the other aboriginal tribes.

4. The *Bhot*, chiefly shows the marked deviation of the *Aryan* ; the mixed race between Bot-Yarkand is the latter mixed race ; when examined in greater numbers it shows a much more decided tendency to approach the Turkistani types than to be a plain, arithmetical mean.

B.—The body shows a much greater number of qualities characteristic of tribes and castes than might be expected. One particularly striking is, the relative proportion of the ulna and the foot ; with Hindoos, particularly the low caste ones, the ulna is longer than the foot ; with the Tibetans (and in general with Europeans, ladies not excepted), it is, on an average, equally long. A remarkable fact is, that the Assyrians, in the splendid collections of sculptures by Layard and Rawlinson, are the only nation which, in its representations, at least, shows the foot considerably longer than the ulna ; it might appear arbitrary and indifferent, if I had not found in the recent materials now put up in the British Museum that foreign prisoners have the proportion in the uniform type of other tribes. However, a quite positive confirmation must remain, depending upon the finding out of ancient Assyrian skeletons.

C.—Details of my mode of measuring, equally employed by my brothers, you may find in the *Report of the Statistical Congress*, which was held in London (1860, I believe, page 500 of the Report in folio).

E.—In the last publication of the Royal Asiatic Society there will be found communicated by my brother Émile a memoir in relation to the proportions of Buddhist idols which might furnish some data.

F.—As one of the numerous details of a rather unexpected nature might be mentioned, the following result, in reference to the difference of sight with the right and left eye :

An ordinary optometer, such as the very good one of Doppler, in Vienna, was found to be of no use with people of so low a civilisation, as it required too high a sense for accuracy in accommodation, being an instrument somewhat similar to a telescope. But I found it very practical to take a veil, to put it at a distance of from four to six inches, viz., within the distance of accurate sight for “ normal eyes ;”

I then requested the person to be examined to look at any distant object, and asked, when he had well fixed it, closing myself alternately the one and the other of his two eyes, with which eye he did better see the veil, or less badly see the veil. As this question was unexpected also, prejudice could less interfere with the answer. Now, in a proportion of about six to four, the right eye was less far-sighted, or, what may be considered as the same (as always confirmed when closely examined by a peculiar kind of reflecting instrument), the right eye was the more convex one of the two. As with these people writing and reading does interfere, whilst shooting rather would train the right eye to distant accommodation, the result is the more important. The explanation which appears to me to be the most plain, and, at the same time satisfactory, is, I think, that it coincides with the general stronger powers of muscles on the right half of our body, which coincides with the eye being made more convex, and not quite so far-sighted.

G.—These ethnographical observations are to form the object of vol. vii of our results of a scientific mission to India and High Asia, of which three volumes in 4to and one in 8vo have appeared till now, altogether with an Atlas of fifty-two plates, and that of the entire series of two hundred and seventy-five casts; besides the continental museums, one is in England, and three in India, whilst Mr. Trübner is preparing a new edition in successive groups for the public in general.

*On the Domber.* By JOHN SHORTT, M.D., F.A.S.L., Zillah Surgeon, Chingleput.

"*Dommari*" and "*Dombari*" are Teloo goo and Marathè words, corrupted from the Hindostanee "*Doru*," and applied to a certain low caste of natives supposed to be one of the aboriginal races of India. The corrupted word "*Domber*" is applied to a class of people who perform acrobatic feats, such as rope-dancing, tumbling, pole-climbing, &c., &c., not only the men, but even the women, being great experts in these feats, by which they gain a precarious livelihood. An itinerating camp of these people, usually consisting of about twenty persons, is to be met with in almost every district, a camp always keeping to one district, and never wandering to others.

The Domber are usually tall, and some of them tolerably well made, with a complexion varying from bamboo to copper colour, and in some merging into black. The Mongolian is the predominant type of countenance, evidenced by the somewhat pointed chin and absence of whiskers, large eyes, and prominent cheek-bones; with few exceptions their muscles are not more developed than those of other natives, though, from their habits and evident strength, one would naturally expect to find them a muscular race. A few of the women are tall and well made, with a bold expression of countenance; the best looking are brought up as prostitutes, but the men of the gang have nothing to say to them. They can cohabit with the men of other gangs, and with all others, except Mussulmans, Pariahs, Barbers, and Dhobies. The other women among them are married,